

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"If we keep God's commandments, we shall enjoy the influence of that Spirit which leads us into all truth, and helps us to grow in all respects that will make us stronger and better men and women."—SYLVESTER Q. CANNON.

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JOSEPH SMITH—A PROPHET UNREFUTED

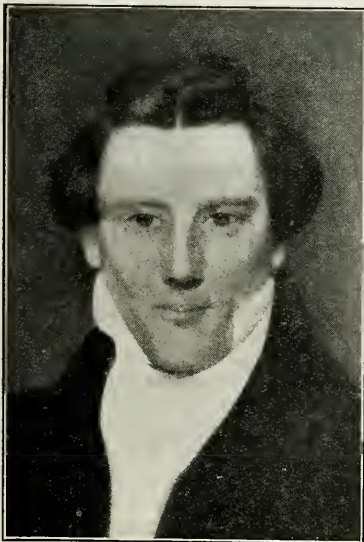
ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF TWELVE

ONE hundred and twenty-eight years have passed since the birth of Joseph Smith, the Prophet. I say Prophet, for such he was—sent of God to be His agent, holding the holy Priesthood with keys of authority to unlock the door of salvation, after a long period of spiritual darkness, when the authority to officiate in the ordinances of the Gospel was not on the earth. This authority was brought back to the earth and conferred upon Joseph Smith and others by angels sent from the presence of the Lord, and again the privilege is granted to all who will seek the light to receive the fulness of the Gospel.

Notwithstanding it is a popular doctrine in these modern times to discount the stories concerning angels and the contact between men on earth and messengers from heaven, yet the evidence in relation to Joseph Smith and his story is beyond the power of successful refutation.

To be consistent, men must believe that Joseph Smith was either a falsifier and veritable fraud in whom there was no truth whatever; or they must believe that he was all that he professed to be, and that through him the



THE PROPHET JOSEPH SMITH

Lord commenced His great work in these last days, predicted by ancient prophets, to prepare the world for the coming of the kingdom of God and the reign of righteousness for one thousand years.

There is no middle ground which can consistently be taken. If Joseph Smith was a deceiver who wilfully attempted to mislead the people, then he should be exposed; his claims should be refuted and his doctrines shown to be false, for the doctrines of an impostor cannot be made to harmonize in all particulars with divine truth. If his claims and declarations were built upon fraud and deceit there would appear many errors and contradictions which would be easy to detect. The doctrines of false teachers will not stand the test when tried by the accepted standards of measurement, the Scriptures.

NO man, in and of himself, without the aid of the Spirit of God and the direction of revelation, can found a religion or promulgate a body of doctrine in all particulars in harmony with revealed truth. If he has not the inspiration of the Lord and the direction of messengers from His presence, he will not comprehend the truth, and therefore such truth as he teaches will be hopelessly mixed with error. This is proved to be the case with many professed founders of religious creeds. Their teachings cannot be made to square themselves with the revelations of Jesus Christ and His prophets.

If Joseph Smith was verily a prophet, and if he told the truth when he said that he stood in the presence of angels sent from the Lord, and obtained keys of authority and the commandment to organize the Church of Jesus Christ once again on the earth, then this knowledge is of the most vital importance to the entire world. No man can reject that testimony, and be justified before the Lord without incurring the most dreadful consequences, for he cannot enter the kingdom of God. It is, therefore, the duty of every man to investigate that he may weigh this matter carefully and know the truth.

Had Joseph Smith been a fraud, the work he established would have been destroyed many years ago. The fact is, that it would not have survived him. At his death, if it had been possible for him to hold his followers until that time, they would have fallen away, the fraud would have been exposed to the face of the whole world, bringing about its destruction.

Some one might say, if what you say is true, would it not also be true of any other religious sect founded in error? In time, yes. All man-made creeds and doctrines shall perish when the fulness of truth is come and Christ reigns in power upon the earth.

In the case of Joseph Smith, his claims are greater than the claims of other religious teachers of the present time. He declared that he stood in the presence of Jesus Christ, and the holy angels who instructed him and gave him authority to organize the Church. Not only was such authority given to him, but also to others. In addition to Joseph Smith, Oliver Cowdery, David Whitmer, Martin Harris, Sidney Rigdon and others have testified that they beheld the presence of angels and were instructed by them.

By heavenly messengers they were taught the doctrines of

the restoration. In these things Joseph Smith did not stand alone.

Had there been collusion between these men to practise deceit and organize a church based in fraud, then these men never would have held together, and one or more of them would have exposed the others and revealed the secret of collusion. This certainly would have proved the case for Oliver Cowdery, Martin Harris and David Whitmer all deserted Joseph Smith while he was living. For a time they manifested a spirit of opposition, if not of bitterness, towards him. Yet all three of these men remained true to their testimony to the day of death. David Whitmer never returned to the Church, but was always true to his testimony that he stood in the presence of an angel. Oliver Cowdery and Martin Harris, after the death of Joseph Smith, both returned to the Church in its darkest hour, and died in the faith. All of this is evidence that there was no fraud and that these men had from the beginning spoken the truth.

Again, we may say, had the work been based in fraud it would have been exposed many years ago in some of the many publications and attacks made against it.

For upwards of one hundred years the revealed Gospel has stood the test of criticism, attack and bitter opposition. I think we can say that never before in recorded history do we have an account of truth passing through such a crucible and being put to such a test as has the truth known in the world as "Mormonism."

Every attack has failed, whether that attack has been waged against Joseph Smith in person or against the Book of Mormon, which by the power of God he translated from ancient records, or against the revelations received by him personally from the Lord. No error in his doctrine has been shown. The organization effected by him through the blessing and guidance of the Lord harmonizes with the Church of Jesus Christ in former days.

Through him the predictions of ancient prophets have been fulfilled and now are being fulfilled. He sealed his testimony with his blood, knowing he was going to his death for proclaiming the eternal truths of heaven. His testimony is now binding on the world. It cannot be ignored in safety. Obedience to it has brought joy to thousands, and will yet prove to be a help in the salvation of other thousands who receive it with all their heart.—*The Deseret News*, December 23, 1933.

RELATIONSHIP BETWEEN SHINTO AND "MORMONISM"

TAKEO FUJIWARA

[*Star* readers who would like to get a glimpse of what "the other half are thinking" will relish this article from the characteristic pen of an eager oriental student of Christianity, and especially of that branch of it known as "Mormonism." The author, Takeo Fujiwara, was born in Sapporo, a city on a small island north of the Japanese main island. There in 1924 he joined the Church. In 1927 he went to America to study at the Brigham Young University at Provo, Utah. Elder Fujiwara enjoys the distinction of being the first Japanese Latter-day Saint to go through the Salt Lake Temple. His treatise that follows is especially interesting in the light of our belief that the Gospel plan was given to

Adam, the first man. The comparison he draws, and the similarities he points out between Shinto and Christianity strongly suggest their common source of origin.—THE EDITOR.]

THE chief reason for my coming to America was one of religion. I joined the Church of Jesus Christ of Latter-day Saints in Japan in 1924. Then, in 1926, I met President F. S. Harris of the Brigham Young University, our Church school, on his trip around the world. He explained to me conditions in America, and encouraged me to go there to learn more about things in general and "Mormonism" in particular.

At the present time the Japanese mission of our Church is closed, and the Japanese branch has been left alone by the general authorities of the Church. It was opened by President Heber J. Grant, as an apostle, Elder Ensign, Elder Kelch, and Elder Taylor in 1901. At the time it was closed, in 1924, there were five churches and about one hundred and fifty members in Japan.

This closing was probably due to the fact that the missionaries could not make themselves understood to the Japanese people, and also to the fact that the Japanese people did not care for the religion of the Western World.

Another fact is that the Japanese language is very hard for Americans to learn and understand, and that the Japanese customs are entirely different from those of European and American countries. Another reason why "Mormonism" was not accepted more by the Japanese people was the fact that American people who belonged to the same nation, to the same country and to the same race as the "Mormon" missionaries talked against our Church. The other American missionaries of the other churches told the Japanese people that "Mormonism" was polygamy. This was a great objection to "Mormonism" in Japan.

The Japanese people never read or studied our Church doctrines, the Book of Mormon, and other worthy books of our Church. I think, therefore, they never understood our religion. At the same time, not only our missionaries but also most of the American people do not know much about the Japanese customs, language, and spirit. Therefore, they do not approach the people in the right way.

Without studying the other religions, some people think that Christianity is the only good religion in the world and other religions are not good at all, and that, at their worst, they make people pessimistic and worldly. But it is never good in this life to look at anything or anybody through the eyes of enemies. We grow greater and better only through sympathy and understanding, for if we hate, we cannot understand; if we understand, we no longer hate. "To understand all is to forgive all," will be necessary for all the people in the world.

Therefore, it is worth while to study the Japanese religions, for it will help in preaching the Gospel of Christ to the Japanese people.

There are two great religions in Japan, besides Christianity. They are called Shintoism, or simply Shinto, and Buddhism. It is my intention to bring out the close relationship between Shinto and Christianity, especially "Mormonism."

Shinto is, I may translate, the Way of Gods; and now it is the national religion, supported by the government. In Shinto, "shin" is another sound for "Kami," which means God, or gods; It is hard for the Japanese people to understand what the Christian God is, who is the Living, Personal God, the Father in Heaven, as we Latter-day Saints believe. Shinto is the original, primitive faith of the Japanese people, before Buddhism came to the country in 552 A.D. (the Japanese time in 1212 from the beginning of the Empire). Shinto, to American people, seems strangely simple, and yet, at the same time, strangely difficult to understand, not only for what it says, but also for what it does not say.

Shinto does not teach; it has no heaven, beyond teaching that the soul lives after death, and it does not say what becomes of the soul. It is simply a religion of the heart. Shinto believes that no moral teacher is as infallible as one's own heart. Therefore, its one moral commandment is "Follow the impulses of your own heart," which seems to some no commandment at all. But I think there is the spirit of Liberty and Freedom behind that meaning. There is no special scheme to learn or practise, no such meeting on Sunday as the Sunday schools which Christians have. The gods whom it worships are eight million in number. Just as in Greek mythology, these gods are mostly nature gods or goddesses, such as gods or goddesses of winds, of the storm, of rain, of fire, of fountain, of water, of mountain, etc. But there are also other gods. These are the souls of departed great persons, who return to help or hurt their descendants. It is a religion of the dead to whose spirits offerings are made, offerings of food and drink, not because they need them, but to prove that they are not forgotten, just as you put flowers on a grave; so Shinto is commonly called "Ancestor Worship."

BUT it is not quite fair to give it this name. The people of any nation in the world worship, respect, or praise the great ancestors of their country. Why do the American people celebrate the birthdays of Washington and of Lincoln? Why do Christians worship Christ and honour the prophets? Why do "Mormons" study genealogies and work for the dead?

The Shinto shrines are very simple and beautiful, and usually consist of two small houses. One, standing in front, is the prayer hall; the other is the sanctuary. The inside of these shrines is also perfectly simple and very clean; for simplicity and purity are at the very center of the faith. The structure of the shrine is very similar to the structure of the temples in Persia. We understand that the tabernacle of the ancient time had two parts, one for the sanctuary; another for the worship place.

In the shrines there are no graven images, and no statue of gods or men in the innermost sanctum, but there is a box which holds some souvenir, or a symbol, such as a sword, a mirror, or a jewel. Some of those things, I understand from the Book of Mormon, were brought by Lehi and his people from Jerusalem to America. These three things were especially given, so tradition tells us, by Amerterasu Omi Kami, "the Heaven-Shining One," the fair, mild, bright, victorious Sun Goddess, who sent her offspring from celestial realms to the land of Japan, there to establish order and dominion: "The land of sun-rising, the Middle

Kingdom, the rich rice field is the land where my offspring shall rule . . . The kingdom shall prosper forever; and there shall be no end as far as heaven and earth exist," was her word and command; which, it seems to me, expresses the idea of St. Luke, found in his first chapter, thirty-third verse. It reads: "And he (Jesus from the house of the throne of David) shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Jimmu Tenno, her great grandson, received these three things, when he became the first Emperor of Japan in 660 B.C.—this time, seems to me, has relationship with the time (600 B.C.) that Lehi left Jerusalem with his people, as we read in the Book of Mormon. Now these three things have been handed down from Emperor to Emperor. So Shinto reverences the Emperor as a human descendant of the sun, the great life-giving force of nature. You see, in the Japanese national flag there is a red circle in the white, which represents the sun, which seems to be the first creation of God, as we read in the first chapter of Genesis. Therefore, Japan would not be Japan without this curious religion of Shinto. The Emperor, Shinto, and Japan, will be one unity that shall never be separated, as if Latter-day Saints believe the Trinity; that is, God the Father, Jesus Christ the Son, and the Holy Ghost. Shintoism is patriotism, and it is faith in the past, the present, and the future of Japan.

THE Japanese people believe and insist that Japan is the Kingdom of God. Christianity teaches the Kingdom of God, of which we read many times in the Bible. The Japanese Imperial Crest of the Chrysanthemum, the Persian King's crest of the Chrysanthemum, and the Cross and the Crest of the Chrysanthemum on the statue (probably image or portrait) of the Christ-child in some temple in Rome show the symbols of the same idea. There is an old map of "Naniwa Jo-kozu" in the Japanese Imperial Library, which I have heard, is not the Japanese map, but perhaps the old map of the Tigris and Euphrates River in Persia, and this map will explain some difficult passages in the Bible. It is interesting to know that the Persian costumes of old and present time are similar to those of the Japanese ancient people. An old "No"-song, "Kekari," expresses the same idea that tells in the verses from nineteen to twenty-eight in the fourteenth chapter in the Book of Exodus. This "No"-song tells that a priest of Shinto went into the sea; the sea water separated and there made a road so that he could pass without getting wet; after he passed, the waves came together again and became the sea as before. It is just as Moses passed through the Red Sea.

There are in Japan *Shinto Gobusho*, or the five books of Shinto; (1) *Amaterasu Ise Ninsho Kotai Jingu Chinza Shindai-Ki*, (2) *Go-Chinza Den-Ki*, (3) *Go Chinza Hon-ki*, (4) *Hooki Hon-Ki*, and (5) *Yamato Hime-Ki*, which are similar to the five books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In the Japanese books there are not written the same things as those in the books of Moses, but there is the story of the creation of the world. The meaning of the Japanese author's name is similar to the meaning of Moses. It shall be proved by studying Greek. The author's name is "Aharaka-no-Mikoto" in the old Japanese language, which is even strange to the Japanese. I found some similarity between Greek and old Japanese language. In Greek,

as in Latin, the subject of a sentence is often omitted. This is so in the Japanese language. Isn't Japanese *Ise* similar to *Isaiah*?

The *Toshitoi-no-Matsuri* from "*Norito* (meaning prayer)" of Shinto is similar to the passage of the Scripture in the verses 3-5, Chapter fortieth in the book of Isaiah. The last volume of the twelfth book of the "*Manyo-Shu* (the collection of old poems)" contains some idea of the verses 10-19, twenty-eighth chapter in book of Genesis. We shall find that the story of "Omono-Nushi-no-Mikoto" or simply "O-Kuni-Nushi-no-Mikoto," one of the gods in the Japanese mythology, is very similar to that of Joseph in Egypt.

IN the Bible many descriptions show that the younger brothers were superior to the elder brothers and succeeded their fathers in the place of the elder brothers. For example, Abraham had two sons, Ishmael and Isaac, and Isaac succeeded Abraham. Isaac had two sons, Esau and Jacob, and Jacob succeeded. And we read in the Book of Mormon that Nephi succeeded instead of Laman and of other elder brothers. And the youngest one was superior and better than the elder brothers, as in the story of Joseph in Egypt and other descriptions. In the Japanese mythology and the history of olden time, there are many examples of that kind. For example, "O-Kuni-Nushi-no-Mikoto" whom I have just mentioned above, was the youngest brother, but he was the finest one among the brothers and at last he ruled over the elder brothers, as in the story of Joseph in Egypt. The first Emperor, Jimmu Tenno, was also the youngest brother.

The seven gods in the story of the creation in the Japanese book, it seems to me, represent seven days of God's creation of the world in the Bible. The way of the creation in the Japanese book is as reasonable as the seven days' order of the creation in the Bible, and of course, the ways of both creations are not exactly the same. The Japanese Twelve Zodiacal (horory) signs point out twelve months and the Twelve Apostles.

A Shinto priest's secret prayer is similar to that of Moses alone in the holy place and to that of Jesus alone in the mountain before He was crucified, and also to that of Joseph Smith. By secret prayer the Shinto priests receive some message from God, as Moses, Christ and Joseph Smith have done. In Shinto women and girls can have no authority or Priesthood, but can assist men who have proper authority, as the Latter-day Saints believe in the Priesthood in which the women have no authority but they can assist. In the order of the Priesthood in Shinto there is similar order to that which we have in the Priesthood of our Church.

In Japan the people believe that spirits of the dead people come back once a year to this world from the other world, and it shows just as we believe our souls live after death. The Japanese people believe that the great ancestors become gods, as the Latter-day Saints believe we shall progress until we become gods, which we will read in the Doctrine and Covenants. Before a Shinto priest goes to prayer at a shrine, he must clean his body. He may take a shower from head to foot, or take a bath, but he must clean himself from head to foot with clean water or hot water. He

(Continued on page 45)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 18, 1934

EDITORIAL

WORLD MOVEMENTS

UNDER the title, "The Panorama of Events," the *Deseret News* of Salt Lake City printed an editorial in a recent edition of the paper which is herewith reproduced. It makes interesting reading, particularly for those who care to know something about world movements. And this includes all readers of the *Millennial Star*.

These are the "Last Days," and they are brimful of rapidly changing events. In these things all Scripture readers see the fulfillment of prophecy, and they rejoice because this is another evidence that God lives and He is set on bringing to pass the inspired predictions of His prophets. His word will not fail. He is over-ruling the affairs of men and nations for the accomplishment of His purpose. This is evident to careful students of prophecy.

The editorial is a brief, well-written presentation of 1933 historical panorama of outstanding events.—M.

THE PANORAMA OF HISTORY

Not only is the present epoch swift in making history, but the year 1933, now drawing to its close, must be set down as one of the historical years of the world. Perhaps the epoch which forced itself on our attention three years ago may be comparable with those turning points in human affairs—the Battle of Tours when Charles Martel turned the Saracens back from their European invasion, the fall of Constantinople to the Turks and the Renaissance of learning, the discovery and settlement of the Americas, the revolutions in North and South America and France, the opening of the ports of Japan by Admiral Perry in 1854, and the Russian revolution in 1917.

The restless throwing off of old forms of government and conception of property rights may mark this decade with similar significance.

In connection with it all, what has been done to meet the two great modern demands of humanity—abolition of war and abolition of poverty?

The League of Nations, which was a brave attempt to outlaw war, is weaker to-day than at any time since its formation.

Manifestly the political leaders of the world are seeking another formula to insure peace. The year 1933 has seen war clouds gather with the German revolution early in the year and continue threatening, though not so immediately, at its close. Politics, which is responsible for war, is drifting back to the style of pre-war days. The disarmament conference resulted in nothing conclusive. Yet discouraging as this all seems, the earnest men and women of the world, with whom peace is a passion, are endeavouring to hold ground and rescue the gains that were being made.

The battle against poverty is a fight also against sickness, crime, and ignorance; for want is one of the sources from which these evils flow. If there were no poverty, health would be prevalent; because proper food, medical care, and rest could be obtained by every family. Education could continue to all who desired it, instead of being stopped early because of the need to work. Crime would decrease. Much of it proceeds directly from want, much of it from the sense of social injustice, and much from the ignorance resulting from overworked parents who can not keep their boys and girls in school during the critical adolescent period of their lives.

The "new deal" in America is a conscious effort not alone to bring back "normalcy," the good times we have known before, but once and for all to abolish poverty. The principle is being accepted that we must insure work, take care of the sick, relieve childhood of toil, and support the aged. The common people of America are standing solidly behind the President in his attempt to create these conditions. They are not greatly interested in names. The word "socialism" has ceased to frighten. They desire for themselves and their children after them social justice and as much liberty for individual initiative as can exist in our complex world.

In addition to the American experiment, the year has been marked by other world movements.

Great strides have been made in Russian diplomacy, which has secured non-aggression and trade pacts with most of the countries of Europe, and now recognition from the United States. Russia is an exhibition of the human energies being intensely devoted with singular unity to economic equality and the building of a strong and invulnerable nation.

Anti-Semitism, which may bring the prophetic driving of the Jews back to Palestine, has grown murderous in central Europe. Germany's example has been copied by a strong faction in Austria. Now Rumania discovers the "Iron Guard," two thousand strong, devoted to relentless fight against the Jews. In America the Silver Shirts are declaring similar hostility.

Before every alert person of to-day, whatever his age, rolls the panorama of stirring events, significant, dramatic, fateful. With open mind we should read the daily lessons of history and eagerly strive to understand their meaning.—*Deseret News*.

CONFIRMATORY EVIDENCES OF "MORMONISM"

THE GIFT OF PROPHECY

ONE of the many different types of evidences, confirmatory of "Mormonism," is that afforded by prophecy. Evidence held forth in support of claims and statements may always be subjected to simple critical tests to ascertain its true evincive value. Of prophecy time is the critical test. If a prophecy be true, then time will fulfill and verify it; if not, time will expose it.

Thomas Hartwell Horne said of prophecy :

Prophecy is a miracle of knowledge, a declaration, or representation of something future, beyond the power of human sagacity to discern or to calculate, and it is the highest evidence of supernatural communion with the Deity, and the truth of a revelation from God. (N. L. Morris, *Prophecies of Joseph Smith and their Fulfillment*, p. vi.)

Prophecy is a gift present in this dispensation, as well as in former dispensations (Joel 2: 28, 29; Amos 3: 7; Ephesians 4: 11), and has been tested in the exacting crucible of time. Of the present-dispensation prophecies, one of the most interesting to students of "Mormonism" concerns Stephen A. Douglas. Judge Douglas was acquainted with the Latter-day Saints. He had tried some of the cases in which Joseph Smith was the defendant, and he enjoyed an intimate and friendly relationship with the Prophet.

The *Journal* of William Clayton, under the date of May 18, 1843, contains the following statement of Joseph Smith, made in a conversation that took place between the Judge and Joseph Smith at the house of Sheriff Backenstos, at Carthage, Illinois:

Judge, you will aspire to the presidency of the United States: and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of Almighty God upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life.

On the occasion just mentioned the Judge had listened to Joseph tell, in a three-hour discussion, the story of the expulsion of the saints from Missouri. He had listened "with the greatest attention," and had spoken "warmly in deprecation" of those responsible for the injustices suffered by the saints.

Although the Judge was a brilliant man with a promising future, he was hardly, at that time, a person of national prominence, with prospects of becoming President of the United States; nor would it be expected that, with his knowledge of the Latter-day Saints, and his feelings toward them, he would ever turn against them. In his upward climb, Mr. Douglas was elected to the House of Representatives and to the Senate of the United States. In time he became the leader of the Democratic party.

In 1856, four years before the eventual fulfillment of its provisions, the interview quoted above was published. In that year, it was published in *The History of Joseph Smith*, which was printed serially in the *Deseret News*, and also in the *Millennial Star* (vol. 21, No. 9). On June 12, 1857, Mr. Douglas delivered a speech in Springfield, Illinois, a complete report of which was published in

the *Missouri Republican*, of June 18, 1857. "Mormon" affairs in Utah at that time were exciting considerable interest and concern. People in the East were greatly agitated by rumours and dramatic stories of outrages, disloyalty and treason. In his remarks Mr. Douglas made grave and serious accusations against the "Mormons." And after giving a summary of the charges against them, he said :

The knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots and seared over by the red hot iron of stern, unflinching law.

WHEN reports of this speech reached Utah by slow immigrant mail, the editor of the *Deseret News*, on September 2, 1857, answered it and called attention to the prophecy of Joseph Smith, saying: "By your own chosen choice you have closed your chance for the presidential chair through disobeying the counsel of Joseph." This was indeed a daring thing to say to a man at the height of his career, with every apparent opportunity of realizing his supreme ambition; Mr. Douglas, when chosen to be the Democratic nominee for president in 1860, apparently had a great advantage over his ungainly opponent, Abraham Lincoln. He had brilliant talents and great achievements in his favour. Also, in the previous election, in 1856—as an indication of where the political strength lay—the Democratic party had polled a sizable majority. Yet, in the election of 1860, Mr. Douglas was overwhelmingly defeated. Lincoln received 180 votes of the electoral college, while Douglas received but twelve—and a popular majority in but two states.

After Douglas's defeat, Apostle Orson Hyde wrote him a personal letter which the *Deseret News* published in November of 1860, reminding the Judge that he had been present when the prophecy was uttered. He began the letter with: "Will the Judge now acknowledge that Joseph Smith was a true prophet?"

It was just a few days less than seven months after his crushing presidential defeat—while yet only forty-eight years of age—that Stephen A. Douglas died at his home in Chicago, a disappointed man. Surely, in spite of Joseph Smith's warning, the Judge had spoken against the "Mormons." Surely he had aspired to the presidency of the United States. And just as surely was he overwhelmingly defeated. Indeed, in light of the circumstances, his disappointment and death may well be termed "the weight of the hand of Almighty God."

This prophecy, as uttered and fulfilled, is certain evidence of the prophetic power of Joseph Smith—of "the truth of a revelation from God." It is but one of the many fulfilled predictions made by the man through whom this great latter-day Church was established. It gives strengthening support to the claim that Joseph Smith was a prophet of God, and that "Mormonism" is of divine origin.—FRANKLIN S. HARRIS, JR.

IF one man, by his diligence, obtains more knowledge than another, he will have so much the advantage in the world to come.—JOSEPH SMITH.

SPRING CONFERENCE APPOINTMENTS

THE 1934 Spring Conferences of the Districts in the British Mission will be held on the following dates :

Hull	Sunday, January 14, 1934
Norwich	,, February 11, ,,
Welsh	,, ,, 18, ,,
Sheffield	,, ,, 25, ,,
Nottingham	,, March 4, ,,
Liverpool... ..	,, ,, 11, ,,
Newcastle	,, ,, 25, ,,
Leeds	,, April 1, ,,
Birmingham	,, ,, 15, ,,
Free State (Dublin)	,, ,, 22, ,,
Bristol	,, ,, 29, ,,
Belfast (Ulster)... ..	,, May 6, ,,
Portsmouth	,, ,, 13, ,,
Manchester	,, ,, 20, ,,
Scottish	,, ,, 27, ,,
London	,, June 3, ,,

District Presidents are requested to make arrangements for the meetings and submit their proposed programmes to Mission headquarters. All members of the District should be informed and public notice be given.

Each District President should prepare a written report showing work accomplished, changes in missionary organization, branch organizations, and percentage of increase or decrease in tithes and offerings. In other words, each should give a complete history of the work done in his District since the last district conference was held. This report should be made out in suitable form for presentation to the congregation, and duplicate copies are to be in readiness for the Mission President or his representative, or any distinguished visiting member.

Provision should be made wherever possible for three Sunday meetings—morning, afternoon and evening. The Sacrament should be administered only at the morning meeting. After the opening exercises at the morning session, adjournment should be made for the purposes of hearing testimonies of Branch Presidents and of Relief Society and Auxiliary officers, and for general instructions in these divisions, such as may properly come before the meeting.—JAMES H. DOUGLAS, Mission President.

THE SPIRIT OF GOD

IN a little "Mormon" ward in the State of Utah, there were two neighbours who had quarreled. So angry were they at each other that they could speak of nothing else when they met anyone who would listen to them. Mrs. Williams said that her neighbour, Mrs. Moore, had killed one of her chickens and thrown it over the fence.

From then it grew until very bitter words were spoken and both stayed away from church for fear of meeting the other.

Seeing that he would have to take a hand in the quarrel if it were ever to be settled, the bishop and one of his counsellors paid a visit to the home of Mrs. Williams.

Almost as soon as they entered her house, she began to tell of all the real and imagined faults of her neighbour. But the bishop did not permit her to go far. In a kindly voice he broke into her bitter tirade and said :

“Sister Williams, we don't want to hear about that now. Come, sit down at the organ and play while we sing a hymn.”

They sang one song and then another. Afterward they knelt down and prayed. When they had arisen to their feet, the bishop spoke again, “Now wouldn't you forgive Sister Moore if she would come and ask forgiveness?” Her eyes filled with tears and her voice choked with sobs, as she answered, “Yes, I would be glad to; it would be good to be friends again.”

Then the bishop and the brother went to see Sister Moore. She also met them with tales of woe against her neighbour. Again they sang a hymn or two, and prayed. And once again the spirit of bitterness was forgotten, and tearfully the lady promised to forgive and to make up.

So the bishop brought them together. In a moment or two they were in each other's arms, both tearfully asking forgiveness, each one insisting that the fault was hers alone.

Somewhere I heard this little story about one of the Presidents of the Church. Two men came to him with their grievances, asking him to settle their quarrel. A man less wise might have asked each one to tell his side of the story, and then, like a judge, have decided between the two. But not so the President. Far from that, he took a hymn book from his desk and asked the brothers, “Will you sing with me before you tell me your troubles?”

They wondered why he should want to sing at such a time, but they joined with him. Afterwards they prayed for the help of the Lord in settling their difficulties. Strangely enough, the quarrel was entirely forgotten and was not mentioned again. Like the old friends which they had once been, they left the President's office happy and joyous once more.—L. M. NORBERG, Principal, North Summit Seminary.

RELATIONSHIP BETWEEN SHINTO AND “MORMONISM”

(Concluded from page 39)

does this for the reason that if he goes without cleaning his body, God will not answer his prayer. Therefore, he must clean his body. This is just what we do in our Church. We cannot enter the kingdom of God without baptism.

I hope that the Japanese mission will be reopened at some day in the near future, and when it is, I hope to be able to explain the Gospel of Christ among my people. The Japanese people are very reasonable and quick to learn if the Gospel can be explained to them, because it is so similar to the Japanese religions. So I hope also to establish or to be instrumental in having a Church school in Japan, where it is possible for my people to attend.

This, I am sure, would help very much in spreading the knowledge of the true religion.

I know now that our Church of Jesus Christ of Latter-day Saints was given in these latter days to the Prophet Joseph Smith by the hand of God Himself, and His Son Jesus Christ. I know the Book of Mormon is true, and the Pearl of Great Price and the Doctrine and Covenants are also the words of God.

The reason I came here is that I might learn the Gospel, and after I finish school at the Brigham Young University, I shall go back to Japan and explain that Gospel to my people. I remember and you will also remember that Jesus taught us to preach the Gospel to all the people of the world.—(*Improvement Era*, September, 1933.)

CHURCH WIDE NEWS

PRESIDENT ROBERT D. YOUNG, of the Sevier Stake, has been appointed by the First Presidency to be the president of the Manti Temple. He is a native of Scotland, born in Dumbartonshire, emigrated with his parents to Utah in 1872.

BAPTISMS in Hollywood, on the sunny coasts of California, numbered 101 for the year ending December 1st. One hundred missionaries, active in the Stake Seventies quorum, have given the part-time service that resulted in this accomplishment.

TWINS are the rule rather than the exception in the student body of the Juab Stake Seminary of the Church at Nephi, Utah. Out of the total enrollment of 280 students there are twelve sets of twins. Five are both girls, three are both boys, and four of the sets are a boy and a girl.

In vivid contrast to the expulsion of the saints from Missouri one hundred years ago were the farewell honours recently bestowed on President and Sister Samuel O. Bennion by many civic organizations of Independence, Missouri. The many tributes paid to President Bennion acknowledged the contributions that he, as President of the Central States Mission of the Church, has made to the moral, social, civic and industrial development of Independence.

A HOMECOMING of profound interest to the saints in the centre stakes of Zion was the return to Salt Lake City of Elder John A. Widtsoe, of the Council of Twelve, Sister Leah D. Widtsoe, and daughter, Eudora, after an absence of nearly six years that was broken only by a brief visit in 1931. The Widtsoe family left London, where Elder Widtsoe has been presiding over the European Missions of the Church, on October 28th, and arrived in Salt Lake City on November 12th. Enroute, they attended the dedicatory services of the New Chapel in Washington, D.C., and spent several days in Chicago at the headquarters of the Northern States Mission. Saints in the European Mission will be happy to know of the Widtsoes' safe arrival, and of the warm and joyful reception that was accorded them by their Salt Lake City friends and fellow-members.

THE Book of Mormon has had an eventful history since its first publication a century ago; but in the next year or two, it faces an experience that will be quite unique. With Sir Hubert Wilkins, famous explorer and conqueror of both the North and the South Poles, a copy of the Book of Mormon is now on its way to the South Pole.

President Don Mack Dalton of the South African Mission met Sir Hnbert at the University Club in Cape Town, and accepted a proffered invitation to visit the explorer's boat as it lay in the harbour. With

Elder Stan Smith he was personally conducted through it by Sir Hubert. In the course of the conversation, the explorer expressed appreciation for the reception given him by the Church Authorities on his last visit to Utah, and intimated his desire to learn more of the Church doctrines. Thereupon President Dalton presented to him several pamphlets and a copy of the Book of Mormon. Sir Hubert said he would have sufficient time on his trip to the pole to study the volume, and expressed his gratitude for the gift. And so the Book of Mormon is sailing toward the ice floes of the great Antarctic Circle.

FROM THE MISSION FIELD

Transfers: On January 8th the following transfers were made: Elder Leon Frehner, from Liverpool to Sheffield District; Elder Richard George Marston, from Leeds to Liverpool District; Elder Albert P. Smoot, from Portsmouth to Ulster District; Elders Albert G. Hunt, from Birmingham to Portsmouth District; Elder Drayton B. Nuttall, from Norwich to Hull District. Elder William Murdock, Jr., was transferred from Hull to Scottish District on January 18th.

Releases: Elder Joseph Chapman of Birmingham, Bristol, and Leeds Districts was honourably released from his mission labours on January 9th. Elder Raphael C. Palfreyman of the Leeds and Sheffield Districts, the latter over which he presided was honourably released on January 16th. Dates of departure will be announced later.

Appointments: Florence Ann Bickerstaff, of the South London Branch has been named Secretary of the British Mission Y. L. M. I. A. Board, to succeed Endora Widtsoc. Sister Bickerstaff has been active in branch and district affairs, and is well qualified for her new duties.

Elder Leon Frehner was appointed, on January 16th, to preside over the Sheffield District. He succeeds Elder Raphael C. Palfreyman.

Elder Drayton B. Nuttall was appointed to succeed Elder William Murdoch, Jr., as president of the Hull District on January 17th.

Branch Conferences: *Hull District*—Hull Branch, November 26th. To a full hall, local members and travelling missionaries discussed the conference theme, "How can a man be saved?"

Grimby Branch, December 3rd. Sessions, well attended, were held in the Thrift Hall on Pasture. "The Value of a Testimony" was presented by members of the Priesthood. Musical selections completed the programme.

Gainsboro Branch, December 10th. The morning session featured essays on the conference theme, "Faith Without Works is Dead." Similar discussions were continued in the evening session. Musical numbers completed the programme.

Doings in the Districts: *Manchester*—Primary socials were held throughout the District during the holiday season. Father Christmas was the guest of honour at each, distributing small gifts to young and old alike.

Scottish—Holiday highlight of the Edinburgh Branch was the children's Christmas treat, sponsored by the Sunday Schools and M. I. A., and held in the Branch Hall on December 27th. Among the thirty merry-makers was St. Nicholas, who had a small gift packet of candy and nuts for each of the children. Also on that night, under the direction of Sister Christine McCourt, Jr., teacher of the Sunday School Primary Class, special prizes were given to the children who had regularly attended meetings and shown special interest in their work.

Gay decorations and a festive spirit characterized the Christmas social of the Aberdeen Branch, December 28th, at the Branch Hall. The M. I. A.,

and the Relief Society co-operated to direct the evening's activities, which included merry games and unusually delicious refreshments. More than sixty enjoyed the evening's fun and associations.

Nottingham—Santa Claus was a visitor at the Nottingham Branch Remion held on Boxing Day. Many came to receive a small gift from him, and to enjoy an evening of games, community singing, and entertaining programme numbers. The hall was gaily decorated in Christmas attire.

Liverpool—New Year's day was a gala day for members of the Wigan Branch. "Tea" was served at five by the Relief Society. Dancing commenced at six-thirty and continued through the evening, interspersed by an entertainment and a light supper. The entertainment took the form of a variety programme, and was under the direction of Herbert Webster. William Worrell was in charge of the ticket sales. Guests included twenty-nine saints and twenty-three friends.

To a Christmas Party on December 30th came the children of the Preston Branch. The traditional host, Santa Claus, was assisted by Brother J. W. Brown and Sisters Brown, Woolf, Coreless and Cookman. All of the young guests received prizes and presents. Later in the evening adults joined the children in an evening of games. Many friends were among those present.

Welsh—Proud of its Primary is the Merthyr Branch. At a Branch Primary party held in the Treveithick Hall on December 29th, over one hundred children gathered to enjoy wholesome games and wholesome refreshments. Elder Horace L. Hulme planned and directed the event.

Norwich—The New Year was welcomed in by members of the Norwich Branch at a social held January 1st. All present had a lively and enjoyable time.

DEATHS

CORELESS—Sister Ellen Coreless, a beloved member of the Preston Branch, and Liverpool District Relief Society Supervisor, died on December 17th, following an illness of nearly twelve months. Funeral services were held at her home under the direction of President Kent S. Bramwell. Branch President Clifford Hartley dedicated the grave.

SIDNEY—Sister Harriet Sidney, of the Norwich Branch, passed away December 22nd. She has been a member of the Church since 1914, and in that time has filled many prominent positions in the auxiliaries of the Church. Funeral services were held in the Norwich Chapel under the direction of President Vern R. Butcher. Elder Woodrow C. Williams dedicated the grave.

TAYLOR—Brother William Taylor, Jr., died at the Nell Lane Hospital, Manchester, on December 29th. Elder Harold Sycamore conducted the funeral services, held January 3rd. Elder Theodore Lowther dedicated the grave.

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